3t Mukherjea O. Y-4, 5 (ca. 1933-1939) 1902
AW42 Santal AW42

121 62 64 ment and the customary laws that regulate the society to illustrate our observations.

The Limbs of Law

622 (1) In villages

(i) Headman:—

The social authority in the Santal villages is exercised ordinarily by the headman, called Mañjhi, with a batch of village officials to assist him. In [651] Mayurbhanj, he is generally called the Pròdhan, an office belonging to the rural revenue-collector, who need not always be the headman (Mañjhi). Accor- [427] ding to custom he is also the *Ijardar* under a land-holder. His function is to collect rents and to [423] allot land amongst the tenants. His office is not [585] altogether honorary, for he holds free of rent parcels of *màn*[1] land and receives a fee of Re. 1 at each Santal marriage, presenting in turn a pot of rice-beer.

624 (ii) *Paranik*:—He is the assistant headman [423] also enjoying the privilege of rent-free land and having under him a third official, *Iòg-Paranik*.

(iii) *Iòg-Mañjhi*:—This interesting office belongs to a Santal for arranging tribal feasts and carousals of rice-beer, when he acts as a censor of village morals, and is called upon to exercise his

1. Land held by village officials rent-free.

4: Biswas D, E-3, 4 (1931-1945) 1956
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CHAPTER II

Material Culture of the Santal.

The Village : The Santal villages with their houses on both sides of the street are situated on the plains. These villages are not well fortified. In each village only one unpaved avenue can be found, the width of which is about twenty five to thirty feet and the length is equal to the length of the village. There are tall trees at intervals on both sides of the avenue which make the path shady. In a big village generally twenty to thirty houses can be seen and in a small village there are only ten to twelve houses. In each village a Majhisthan is built, where Kulidrupe[1] (Panchayat) takes place and taxes are collected by the head-man of the village, and there the Manjhi Haram (head-man) worships the Pilchu Haram and Pilchu Burhi. In almost every village a Jahersthan can be found which is nothing but a cluster of Sal (Shorea robusta) trees where the Santals worship their village deities. The water supply of the village is derived from a streamlet which runs nearby. The Santal villages are very neat and clean and all the villagers take particular care to keep it so, and scavenging is done by the pigs and dogs which help in keeping the village neat. As soon as the houses have all been erected and the village established, some trees such as mango, jack-fruit etc. are planted ; the Satals[2] have a belief that these trees bring prosperity. The Headman's house is generally built more or less in the centre of the village and close to the Majhisthan. The villages are generally known by their place names as Sunderpahari, Chandna, etc.

361 [363] 344 346 651 622 778 312 364 231 245 622 342 103

[1 Erratum: i.e., kulidrup. 2 Erratum: i.e., Santal. -- Analyst]

4: Biswas D, E-3, 4 (1931-1945) 1956
AW42 Santal AW42
SANTAL PARGANAS

Manjhi Haram's (headman) house. On it taxes are collected by the Manjhi Haram and legal disputes are settled. There is no fixed size for the Majhisthan. It is found that the Santals, in different villages make Majhisthans of different dimensions. In a village there was a Majhisthan ten feet long, eight feet broad and two and half feet in height while in another was one five feet long, four feet broad and one foot high. It consists of a raised mud mound over which a neatly thatched roof is constructed. The roof is supported by five upright wooden posts in the four corners of the Majhisthan and one in the centre. At the base of the centre post is stuck a small stone or wooden lump (sometimes shaped as a human head) daubed with vermilion. From the roof an earthen pot is suspended containing water brought from the Jahirsthan for the spirits to drink and beside it hangs a peacock's head. The floor of the Majhisthan is plastered with mud and cowdung.

The Jahirsthan (Sacred Grove): The Jahirsthan is a place where religious ceremonies of the village are performed by the Santals. It is situated at the end of the village and it must be within the boundary of the village. A cluster of sal trees about twenty to twenty-five in number is always required. Among these trees three are essential, and at the foot of each of these three trees a stone is put representing the deities, Jaherera, Turukomonrako, Marang-Buru. The fourth one is an Ashan tree which grows near these three sal trees and at the foot of this tree a stone representing the deity Pargana-bonga is kept. The fifth and the last one is a Mowa tree, which stands a little apart, and at the foot of this tree, a stone is placed to represent